

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, JULY 26, 1906.

NEW SERIES VOL. VIII. NO. 30.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .....	\$ .....
Cash by Nov. 1, 1907 .....	\$ .....
Cash by Nov. 1, 1908 .....	\$ .....
Cash by Nov. 1, 1909 .....	\$ .....
Cash by Nov. 1, 1910 .....	\$ .....
Name .....	
County .....	
Post Office .....	
Church .....	

Ruskin says that a true gentleman is a man who does not think about being a gentleman.

One grows old wisely and gracefully when his brain becomes hard, his heart tender, his life peaceful. Ruskin teaches.

The United States has decided to raise the post of representative at Constantinople from that of Minister to that of Ambassador, so that our diplomat may deal directly with the Sultan.

It will help any Christian to meditate on the sentence of Augustine: "In essentials, unity; in non-essentials, liberty; in all things, charity: the greatest of these is charity."

Flowers in a sermon may not be so objectionable if, like orange blossoms, there be plenty of ripe fruit amongst them, for such flowers always have the promise of more fruit.

Jesus accepted the hospitality of publicans and sinners, but never allowed it to bribe him to endorse their ways or admit their meanness. His purity, however, lifted them up. What a lesson for us!

No wonder that God requires of his people the "perfection of holiness" in love and service, since he has made them new creatures in Christ Jesus and promised sufficient grace. Shame on them if they come short of their best.

God's people would be "the salt of the earth" and "the light of the world" all right enough if "the perseverance of the saints" was as sturdy and enduring as "the preservation of the saints." The Lord help us make it so come to pass.

In June last, a majority, but not the requisite two-thirds, of the number of the National House of Representatives voted in favor of a resolution to substitute the popular election of United States Senators for the present mode of choice by legislatures. This shows the trend of opinion. Party lines were not observed in voting.

Congress has established a United States Circuit Court in China with headquarters at Shanghai, and with L. R. Wiley as judge, who has been Attorney-General in the Philippines. Consuls will still retain judicial functions, but there will still be the right of appeal to the court at Shanghai. Our missionaries will be glad of this reform, since it will give greater security to rights of property and person.

How can it be true that there is such a dearth of young men entering the ministry as is so roundly claimed when there is such a pressure to crowd out the older men in order to put in the young ones? Is it not suggested by the above that there is already an overstock of young preachers, and that we might do well to go a little slow and wait for the divine call?

Courtesy is a cheap commodity in attainment, but invaluable in its expenditure. It is a fact that not a few of our professional and business men have found good manners to be a telling and potent adjunct to the capital started in with. No young man or woman should think of taking up the burden of life without first training in the school of good will and good manners.

Food adulterations destroy the body, commercial adulterations destroy the fortune, and religious adulterations destroy the soul. Perhaps if certain holiness people would give 16 instead of 14 ounces to the pound in their butter weights, and put less water in the milk they sell then some of the men of commerce and the factory could be induced to reform and give us honest deals, and pure and wholesome grub.

It is stated on good authority that the people of South Carolina are becoming more and more weary of the dispensary curse. This plan of whiskey supply has been discredited there by several years of unmistakable prostitution. The law is no more respected and drunkenness no more limited than under the old

saloon regime. The day is not distant when the people will rise up and wipe it out, as it ought to be done.

It is said that the Tabernacle Baptist Church, Atlanta, with Len G. Broughton as pastor, will erect near the center of that city a \$300,000 eight story building, with an auditorium which will seat 7,000 people and will be used for "all sorts of conventions, not of an immoral character." The pastor desires to make it a complete institutional church building, and expects the rents largely to cover running expenses.

Commercialism has of late become a synonym of dishonesty. This monster vice of the present age is that men are seeking wealth by schemes and "tricks in trade" rather than by honest toil, by which alone righteous wealth can be created. By such means the very term "commercialism" has become associated with "grafting" and high-handed roguery. May a soul-saving and honesty-producing revival wave sweep the country over and not slush.

The monument to Roger Williams recently given by an association of merchants to the city of Providence, R. I., commemorates two significant things, whether the donors will or not. The first is the fadeless honor of the instigation and achievement in America of the glorious principle of soul-liberty. And the second is the deathless infamy of the persecution that sought in vain to stamp out the immortal flame. Let all Americans thank God and rejoice.

If there had been no confusion in Congress no doubt the Babel builders would have built on towards the clouds, only it might have been at last to have their work thrown down by some convenient but awful cataclysm brought on by the God of Nature, such as we have read of at San Francisco and elsewhere. This confusion of tongues that we read of in the papers may prevent a like catastrophe on the Isthmus of Panama. A sea-level would be more in keeping with the laws of nature.

It is said that one who stands close to President Roosevelt gave this statement as to his central purpose: "The President's public policies are based on a very simple, economic principle, namely, equal justice to high and low, rich and poor, and obedience to law on the part of both individuals and corporations." We need a President of this type just now. He is sincere and desires to secure equal justice for all citizens, and will not identify himself in his public policies with any movement which proposes to cure all evils.

Noah K. Davis, a Baptist, after 33 years' service, retires from the chair of moral philosophy in the University of Virginia and becomes a beneficiary of \$10,000,000 Carnegie fund for the support of teachers who have given themselves to the cause of education.

## Need of Equipment for the Ministry.

By President E. Y. Mullins, D. D. LL. D.  
There is no class of men engaged in active work for the advancement of the interests of mankind who need the best equipment in all respects more than the preacher of the Gospel. There is no man whose calling is so high and whose labors are fraught with so much of blessing in every way to the human race. There is no life where tension of effort is greater, no calling where the best talents and the best attainments can find so wide and so worthy a field of activity.

First of all, the preacher should be well equipped in body. Some one has said, and said truly, that it is every man's duty to be a good animal. A strong body is the basis for a strong mind. Physical endurance is closely related to spiritual and mental stamina. It is my deliberate conviction that many preachers shorten their lives by neglecting their bodies. It is not the purpose of this article to dilate upon physical training for the preacher, but I think it is worthy of emphasis at the outset.

Of course the supreme need of the preacher is spiritual equipment. It should always be first in mind by the young man who is preparing himself for the ministry, that the most fundamental need of his life will be spiritual power. It underlies and gives efficiency to every other kind and form of power. He needs carefully to guard the point that in growing intellectually he shall also grow spiritually. He should not develop his mind at the expense of his heart. The soul-life should be as assiduously cultivated as the intellectual life. A close and constant and vital relation with Christ through his truth in personal devotion is indispensable to a minister's success.

But the matter which I wish particularly to emphasize in this article is the great need for mental equipment for the ministry. There has never been an age in the history of the world when tax upon men in public life was so great. A few facts will enforce this statement. Everybody is familiar now with the commonplace saying that education is more widely diffused than ever before in the history of the world, and that the standards of education are rising everywhere. The publishing of books is among the most profitable of all businesses because the reading public is so vast. Our public school system has made us a nation of readers. The standard of intelligence is rising on all hands.

Another fact which needs accenting is that the churches are demanding better equipment in the preacher. This, of course, is in large part due to the advancing education of the day. The time was when there were a great many churches of comparatively ignorant people where the comparatively ignorant preacher might find a field of usefulness. It is not too much to say that the circles of such churches is rapidly diminishing, and it is increasingly difficult for the uneducated preacher to find a sphere in which he can be useful in the ministry. I have abundant evidence to prove that country churches, as well as city churches, everywhere are demanding well-educated men for the pastorate. Several young men who have attended the Seminary recently have said that when they completed their college courses they expected to preach to country churches, and that the college courses would be all that they needed.

But after a few years' in the country church they found that they needed all the special training for the ministry they could obtain, as well as the general culture of a college course.

It is clear to everyone that there is an advancing standard in the ministry itself. The ministry of today is far better educated than it has ever been in the past. The facilities for obtaining an education are greater. There are few young men of determination and purpose, and who are willing to make the sacrifice, who may not obtain training for the ministry if they so desire. So that the man who declines to equip himself by thorough training for the ministry often finds himself left in the rear by his fellow workers. Some of the saddest histories of which I know are those of comparatively young men in the ministry who declined to take a Seminary course on the theory that they did not need it, and who, at the end of eight or ten years in the pastorate, or even less, discovered their fatal blunder and were suffering the pain of a lifelong regret that they threw away the opportunity they had.

Much is said in our day of the decline of the influence of the minister. I do not believe there has been any absolute decline. The only difference is that now there are many educated men, whereas the time was when the preacher was the only educated man in the community. But the relative decline of his influence, owing to the rising standards of education, only emphasizes anew the necessity for keeping the standard high in the ministry itself.

In view of these facts, it behooves every young man who expects to preach the Gospel to ask himself earnestly the question whether or not he should take a theological course, and take steps at once with a view to doing so. It is not wise to delay. Many men have missed the opportunity altogether by yielding to circumstances which seemed to indicate the necessity for waiting. Where there is a will there is a way, and every man who has the will should set about finding the way. If God has called a young man to preach the Gospel, has he not likewise called him to prepare to preach? And, if he can truly say "Woe is me if I preach not," should he not say "Woe is me if I prepare not to preach."

## The New Evangelism.

By W. F. Yarborough.

Evangelism is as old as the gospel, but it has, of late, acquired a new interest and a new emphasis. New methods are being discussed, and inaugurated. The recent action of the Southern Baptist Convention in creating the new department of evangelism, has met with a hearty response in most quarters and in our own State there have been numerous expressions of approval in the denominational press, without a discordant note, so far as I have heard. This approval is farther emphasized by the action of the State Convention, at Vicksburg, in recommending that evangelists be employed by the Convention Board.

This revival in evangelism finds its inspiration in the large number of people who have become indifferent to the claims of the gospel. There are increasing numbers of people, whatever may be the cause, who care nothing for church or church privileges. Commercial greed, graft in public office and naturalism in religion

have combined to deaden the moral sense of men and render them callous to religious obligation. The love of God, shed abroad in the hearts of the redeemed, goes out after these, "whose eyes the god of this world has blinded, lest they should see and believe." The same spirit that leads us to send the gospel to the heathen, stirs us to devise ways and means to get it to those nearer our own doors.

Evangelism is simply another name for a specific phase of Home Mission work. Home Missions, in their general scope, have to do with building churches and making permanent and progressive the work begun, while evangelism is concerned simply with winning souls for Christ. Evangelism is only a part of the great commission, but it is primary and fundamental. Without it, there will be no disciples to baptize or to teach.

There is as much need for organization to carry out this part of the commission in destitute fields, as any other department of missions. Our haphazard methods in the past have not always been as efficient as we might have made them. Even in our churches, the work has been largely a matter of individual and local impulse. Some pastors have kept their churches alive on the question, doing the work of evangelists in their regular ministry, but not every pastor can do the work of an evangelist successfully.

The custom of the "annual meeting" that obtains in some country churches does not commend itself as the best. By this plan, the same week and the same month are set from year to year and a few days are spent in special effort for souls. This is much better than no effort, but is its tendency good? Does it not tend to impress the unsaved that there is only one week in the year when the church is much concerned about their salvation? In many of these churches there are no baptisms except at the time of the annual meeting and it actually comes to pass, in many communities, that people have a feeling that they can be saved at no other time.

There are two or three features about the new plan that especially commend it. It lays emphasis on preaching. By the foolishness of preaching, God has purposed to save people. It is the evangel of Christ that is the power of God unto salvation to every one that believes. It is all well enough and really necessary, if we would make our propaganda permanent, to plant churches, build them up, erect houses and establish educational and publishing institutions, but back of all this is the fundamental work of evangelizing or proclaiming the gospel.

It further provides a safeguard for the churches against the irresponsible and independent evangelists who are so numerous in the land, in these days. The leading characteristic of this species is his mania for numbers. He must get a long string of fish and hold them up before the public eye or he fears he will be discounted. He advertises many professions, but the accessions to the church are distressingly small. The genuine convert asks, "Lord, what wilt thou have me to do?" and when told, will proceed to do it. The genuineness of the Wales movement was attested by the fact that the professions became accessions. The salary and place being guaranteed, this temptation to advertise himself is in a large measure removed.

A further advantage is seen in the removal of all occasion for the charge that the evangelist is working for money. Conservative people have been disgusted by the advantage taken by so many evangelists in getting for their services, pay far beyond what the people are able to do, in comparison with their support of the pastor and mission interests. Let him take collections for the work, but turn it all over to the Board. Then he is relieved of what has really become a serious drawback to evangelism, in many quarters. He will go to the destitute community just as quickly as to the well-to-do. There is no special censure attaching to the men who have failed to go to destitute places, where there was nothing in sight. They had to live and to support their families. But this plan remedies the trouble. This new evangelism is for the special benefit of destitute places. The evangelists appointed are to go to weak places. Strong churches can continue to take care of themselves.

At Chattanooga, Dr. Carroll showed that this new evangelism was not without scriptural support. Paul, in his early evangelistic work, though he had no board behind him, did receive help from the stronger churches. Inspired apostle, as he was, and having the general supervision of the work, he directed the movements of Timothy, Titus and others, in their itinerant evangelism. He did not build on other men's foundations, but he and his associate evangelists were ever busy in their new fields.

The new plan adapts itself to our conditions in this State. Many of our brethren of the General Association are ready to join in the movement. In other mission work the principles of co-operation between the State Convention and the General Association, is carried on in the most fraternal spirit and it seems to the writer that "a great door and effectual is opened" to the Baptists, especially of southeast Mississippi for a great united soul-winning campaign. Let the Boards of the Convention and the General Association effect some plan of co-operation and then join forces with the Home Board and prosecute the work most vigorously in destitute places. In other sections of the State, the Convention Board, in co-operation with the Home Board, can look after the needs. The principle of co-operation is insisted on, since Mississippi will be expected to raise her part of the \$25,000 evangelistic fund asked for by the Southern Convention, to support this work.

Besides, there is a gain in being part of a large movement. It begets enthusiasm and inspires confidence. Then it is always better, whenever possible, to do our work through the regularly appointed agencies of the denomination.

The time is ripe for action. Our Baptist people never had such an opportunity before them. I believe they will rise to the occasion. Is not God in this movement? Is he not calling on us by his providence to be fellow-helpers to the truth? "The day is short, and the task is great, and the workmen are sluggish and the reward is much, and the Master of the harvest is urgent." We are called into fellowship with our Lord in this service, as He says, "We must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

## Our Vicksburg Convention.

The writer attended the Convention at Vicksburg. It was the only time he has

seen that historic city since he was engaged in bloody conflict with the Yankees there forty-three years ago. O, Lord my God, Thou hast been gracious unto me, and I will praise Thy dear name forever.

The Convention—and it was good to have been there. The attendance was large and representative, the spirit brotherly, the reports inspiring, the speeches exceptionally good, the aims and purposes of a high order. We seemed to have entered upon a new era for greater things. God is with us and we have a glorious future.

The Veteran Ratliff presided kindly and well. The Secretaries were efficient and we want no change. Of the number of great and good men from other states were our Secretaries Willingham, Gray and Van Ness. Our Gambrells were there and although highly honored and eminently useful in Texas they love us still. The sweet spirited Daggan of the Seminary, charmed us. We were favored with the presence of Editors Gambrell, Harvey, Folk, Sansing, Prestridge and others perhaps. Our own Bailey was there whose public service of his brethren for so many years mark him as one of our most useful men. God bless our own dear editor and his associate Sproles, who seems to be walking in Beulah land.

Our own General Association was well represented and by as noble a band of Christian soldiers as live today. Among them was Secretary Chapman whose fine common sense and sanctified wisdom make him a leader in the conquest of Southeast Mississippi for Christ.

Presidents of colleges and high schools were there, among them were J. C. Hardy and W. T. and B. G. Lowrey. Who can beat that trip?

Listen—There was one man there whose humility reminds you of that of a little child to wit, J. R. Carter of our Orphans' Home. The orphans' friend, whose life and that of his beloved wife are consecrated to the care of homeless helpless little ones. How bright will be their crown in heaven!

The Convention Sermon—By the Oxford pastor was good. The humility, earnestness and spirituality of the preacher were marked. If that young brother lives he will be heard from. His ability and usefulness will be recognized throughout our Southland.

Report of Secretary Rowe—Was the best in the history of our Convention work. It was eloquent and its eloquence consisted not only in its elegant diction and rhetoric, expressive of events, but in its facts and figures. It ought to be scattered over the State.

The Work of Evangelism—Was discussed, and the gift of Christ to men and his special work will have a recognized place in the kingdom of grace and we may expect an advance movement all along the line. O for an inditement of the spirit for soul-winning! "Did Christ o'er sinners weep, and shall our cheeks be dry?" "Awake: Awake put on thy strength, O Zion. Put on thy beautiful garments, O Jerusalem."

The two Vicksburg pastors and their brethren were so kind and so courteous to everybody. We ought to love them, much. The home of the writer, in company with his pastor, Brother J. L. Finley, was with a Catholic family, our meals were taken in the home of a Jewish family, and better treatment I never received from anybody. God bless them.

Now once more—The Convention pot of

precious ointment so fragrant with the perfume of gospel grace had

## One Dead Fly

in it and only one. Let me show it to you. During the meeting how often were discriminations made between brethren. It was Doctor so and so, and brother so and so. I submit beloved, that the D.D. title should have no place in our religious assemblies. It's in violation of the will and teaching of our divine Master who says to us: "One is your Master even Christ, and all ye are brethren." Now let us keep the dead fly from getting into our next pot of precious ointment. Let all the brethren say, Amen.

O. D. BOWEN.

Handsboro, Miss., July 10, 1906.

## A Contrast.

By Booth Lowrey.

The great man made a mistake one day Unworthy of a man like him, He was only human and formed of clay And his great soul held the devil at bay And fought temptation from day to day With purpose firm and grim.

The little man skulked through the motley throng When he heard of the great man's fall, And looked askance with his face drawn long And whispered loud of the great gone wrong And smiled as he told how the good and the strong Were the weakest and worst of all.

The great man's heart like a molten tide Was burning itself to dust, But the great man's soul with a love world wide And the great man's faith and the great man's Guide Had anchored a great life, tossed and tried, In a realm of eternal trust.

The little man did not cease to prate As he watched the great man rise But the little man lived on the dregs of hate As his own soul withered beneath the weight Of its poisoned load 'til it found its fate In the hold where the little soul dies.

The great man's life was a surging sea Where the sometime tide rose high, And the sometime storm in its vengeful glee Waged a ruthless warfare wild and free O'er the deeps where the calm waves lie.

But the little man's life was stagnant pool Where the slime and poison breed, And the hideous reptiles reign and rule— And the little man's heart was the heart of a fool That knows not the great man's need.

## Death.

"Then let it fade, this dream of earth, When I have done my life-work here, Or long or short, as seemeth best— What matters, so God will appear? I will not fear to launch my bark Upon the dark rolling flood; 'Tis but to pierce the mist—and then How beautiful to be with God."

# The Baptist Record.

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H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name the one from which and to which the change is to be made.

(Substance of an address at the funeral of Mrs. J. A. P. Campbell in First Baptist Church, Jackson, Mississippi, March 21, 1906, by H. F. Sproles.)

The true, the pure, the beautiful, the good can never die. No grave is deep enough, no coffin is strong enough, to hold such a soul.

The pure, the bright, the beautiful,  
They stirred our hearts in youth,  
The impulse of worldless prayer,  
The dreams of love and truth;  
The longing after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things can never die.

The timid hand stretched forth to aid  
A brother in his need,  
A kindly word in grief's dark hour,  
That proves a friend indeed;  
The plea for mercy softly breathed,  
When justice threatens nigh;  
The sorrow of a contrite heart—  
These things can never die.

These graces are immortal because they are attributes of the Eternal God. He is infinitely pure, infinitely good. And He is infinitely above all possibility of ever becoming untrue, impure or evil. These graces in human beings are marks of the divine in the re-created soul. The Eternal Father imparts his own life to his children. This is the significance of fatherhood and childhood. The father communicates and the child receives life. The will of the Divine Father is the law of the spirit of the child. And "he that doeth the will of God abideth forever."

As we grow older our religion grows simpler. We get down, or rather up, to rock-bottom principles. Jesus, our Saviour and Lord, said this comprehends it all—"Thou shalt love the Lord thy God supremely, and thy neighbor as thyself." The disciple of Jesus, one whom he has taught to call God Father looks up into his face and cries: "Abba, Father. I do love thee above all others. I do love mankind, and try to do unto them as I do unto myself." Jesus said, that on these two commandments hang the

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law and the prophets that all else in religion grows out of these principles. They are all, not exclusively, but inclusively. Be true, oh, be perfectly true, in all the relations and duties of life—towards God, first and highest; and towards mankind equally as towards thyself.

These principles distinguished and adorned the life of your dear mother "and mine" who has just slipped away to God. Death to her must have been a translation, a coronation, a departure to be with Christ. He was her pastor for many years, and whom she assisted in many varied ministries, often exclaimed to himself when considering her life: "Oh, the beauty of holiness!"

In the home, as wife and mother, Mrs. Campbell was queen, though she was seemingly unconscious of the high esteem in which she was held. She gained and held this exaltation, like her divine Master, in her self-denying service of others. Man never had more thoughtful, careful, devoted wife. Children never had better mother. Real and unostentatious in her piety, kind yet firm in her discipline, neat and clean, yet not gaudy in her dress, just and considerate towards servants, self-sacrificing and unrelenting in service, she was a model in this relation. The pastor has truly said that "The wise man's" description of a strong and pure wife and mother may be applied unto her:

"Her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life. Her husband is known in the gates when he sits among the elders of the land. Strength and honor are her clothing; and she will rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

In the community, as friend and neighbor, she was no less helpful and distinguished. Her ear was ever open to the cry of the needy, whether from misfortune or misconduct, her heart tender towards them, and her hand full for assistance. It was often said, especially by servants, that "if a neighbor cannot get along with Mrs. Campbell she cannot get along with any body." Though kind and beneficent to all, the mute appeal of the dumb, the pathetic wistfulness of the blind, the wail of the helpless widow and orphan, touched and thrilled her benevolent soul, and moved her to generous and constant beneficence. Her noble husband willingly and gladly aided her in these Christly ministrations. As the speaker sat beside her sorely bereaved husband this morning, he saw in the closet of the bedroom, accidentally left open by a child several well-filled basket for the poor and needy. Solomon was thinking of such women when he said:

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

A sympathetic friend asked, "What will the poor of Jackson do now?" God has other sisters of mercy and will increase the number.

In the church, as reverent worshipper and fellow-helper to the truth, Mrs. Campbell was eminent. When she was not in the house of worship it was known that she could not get there, or should not come away from other duties. Her close attention to the preached word, her joyful and manifest reception of the gospel, was of great assistance to the minister, and after encouraged a trembling young man to perseverance in the heavenly calling. Her pastor always felt assured that at least one soul was going out to God for his blessing on the preacher and people. But in the many and varied, delicate and difficult, ministries of the pastorate she excelled. She would be assistant pastor, not by unseemly self-obtrusion, but because she could not help it; the love of Christ and mankind constraineth her. Her unquestioned sincerity, her wisdom and tact, enabled her to manage cases that the pastor could not touch. Yes, she was my beloved assistant pastor for nearly a score of years. And while this house was in building, she was the pastor, the preacher serving in the pulpit only on the Lord's Day.

Her contributions were made regularly and to all the objects of denominational enterprise. One cause, however, was closest to her heart—the care of aged and indigent ministers of the gospel. She was the daughter of a preacher. In her youth, her father, like most ministers, had a farm and servants, from which he received ample support. In her late years, when preachers depended for sustenance upon what they received from the churches, she wondered how they would live when they became old and infirm. Her contributions were always large towards their relief.

Such a life in the home, in the church, in the community, was not an accident. The daughter of a preacher, she was reared to piety and charity. The wife of a son of a preacher, she had a congenial and sympathetic helper. But above all influence of hereditary and environment, the religion of Jesus was her inspiration and sustenance. She believed in Christ, and according to his promise, eternal life, the life of the Eternal One, was her abiding and enduring possession. And this communicated life of the Father to the child manifested itself in a life akin to God.

We grieve over her departure. It is natural, and God is not angry. Jesus wept at the grave of his friends and those tears have sanctified all like sorrow. Let us thank God that she lived so long, and so well among us. She has gone to the grave in full age.

"Like as a shock of corn  
Cometh in his season."

I say it in all good faith, in a ministry of nearly forty years I have not known a better woman than Mrs. Eugenia Nash Campbell. God be praised for her acquaintance and influence!

Servant of God well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.

At the crystal river's brink,  
We shall find each broken link,  
There the stars that fading here  
Left our hearts and houses so drear,  
We shall see more bright and clear,  
Some sweet day, by and by.

July 26, 1906.

Rev. R. H. Purser is helping Pastor Lee in a meeting at Terry.

O. L. Hailey, once in our State, leaves Texas and becomes pastor in Comanche, Texas.

Pastor Sproles is in a meeting this week at Flora, with Evangelistic Singer J. E. Reynolds.

Rev. J. D. Rice is holding a fine meeting at New Goshen. There are 21 additions to date, and interest fine.

Monroe, La., owns and runs its own street railway. It makes the first test of motormen total abstinence from all intoxicating liquors.

Editorials in the Mississippi Baptist show that W. B. Sansing was an intelligent, wide-awake visitor at the Baptist State Convention in Vicksburg.

At our new mission station of Northern Baptists in the Philippines 822 converts were received by confession of Christ in baptism last year.

Rev. R. H. Tandy, the new pastor at Hazlehurst, recently assisted Pastor Anding in a meeting at Summit in which there were 13 additions to the church.

El Evangelista, the Porto Rican Baptist paper, says that the "Baptist Puerto Rico Association" will hold its annual meeting, August 16-19 in the town of Cidra.

The Argus says that Nathan Bailey, Baptist pastor at Peabody, Miss., has resigned his charge to become field secretary of the National Temperance Society.

Rev. E. L. Wesson of Sardis, recently assisted Pastor C. L. Wilson in a meeting at Juka in which the church was edified and Christians greatly strengthened.

The Golden Age says that Thomas Dixon, Sr., the father of A. C. Thomas, Jr., and Frank, is 85 years of age, and yet the active pastor of three churches in North Carolina.

Rev. J. A. Lee of Clinton, recently assisted Pastor W. R. Webber in a meeting at New Zion Church, Lawrence county, in which there were 33 additions, 23 of whom came in by baptism.

Rev. A. L. Johnson of Meridian, La., succeeds Dr. E. O. Ware as Corresponding Secretary of the Louisiana Mission Board. Dr. W. becomes financial agent of the new Baptist College at Alexandria.

A letter from Dr. R. H. Graves, our veteran China missionary tells of the recent baptism of 25 in Kwangsi and six in Canton. God is still blessing the word as preached by his faithful servants.

As an inducement to hold its next session in Spokane, Washington, the citizens of that city have pledged the Baptist Young People's Union \$5,000 for expenses, and all the railroads will give half-fare rate.

Missionaries J. G. Chastain and R. W. Hooker, both from Mississippi, announce in the El Christiano Baptista that the National Baptist Convention of Mexico will

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hold its next meeting in San Luis Potosi in October.

Rev. Mr. Parrish, the Methodist who recently came from the pastorate of Parker Memorial Church, New Orleans, to the Baptists, assisted in the meeting which Evangelist T. T. Martin held at Silver Creek with Pastor Williams.

J. B. Gambrell in our State Convention: "We have a whole lot of preachers who are 'just tolerable,' and you know what that means. They are too good to throw away and not good enough to keep. And, too, we have a large lot of church members of the same class."

What makes the Pilgrim of especial value as "a magazine for the home," are its Current History and editorial pages. Any one can read these pages with interest and profit. The August Pilgrim is certainly a superb number. One dollar a year. Ten cents an issue. Pilgrim Publishing Co., Detroit.

Evangelist S. W. Kendrick recently assisted Pastor T. A. Moore in a meeting in South Austin, Texas; in which there was 50 per cent. increase in the membership. Brother Moore was pastor of the Durant Church in 1904-5, and the disciples in that town will be glad to know that God is blessing him in his new field.

The late B. Y. P. U. of America was held in Omaha, Neb., July 12-15. The registered attendance was 2,000, the actual attendance about 3,000. The convention sermon was preached by our own Dr. E. Y. Mullins, of the Seminary, and is reported to have been a great sermon. The next convention will be held in Seattle, Washington.

Dr. Lowrey and his efficient co-laborer, Rev. W. J. Derrick, have raised the figures on the Building Movement to \$58,000. Surely they are doing well. Now if the churches scattered over the State, which have not been visited, will extend invitations rapidly so as to keep these brethren busy, things will roll on. Brother pastors, invite them. They do not wish to lose a single Sunday.

There are in Russia 5 Baptist Associations, composed of 136 churches, which have 24,132 members, 136 chapels, 429 preaching stations, 289 Sunday Schools, with 1,043 teachers and 10,937 scholars. There are other churches not connected with any association, and many Baptists not yet included in any table of statistics, so that no one knows just how many there are.

C. J. Elliott has resigned his pastoral charge at Meridian. Here is an opportunity for some church which needs an instructed preacher and earnest pastor. He should be kept in the State as he knows our people and is in sympathy with all our work. Brother Elliott is a graduate from Howard College of Alabama, and studied two years in our Seminary at Louisville. This is written without his knowledge.

A well-gotten-up catalogue of Steen's Creek High School has just come to our desk. The familiar name of W. N. Taylor stands at the head of the list of instructors.

We have known him for years, and have always found him in the foremost rank of good citizens on every line. We are sure his associates are worthy and competent. The patrons of the school need fear no let down in the tone and efficiency of this famous high school.

Rev. E. B. Hardie of Greenville, Texas, died in that town July 12 from injuries inflicted by a street car in Dallas on the preceding day. He was the father of the wife of Pastor J. A. Held at Natchez. The Associate Editor was in the Seminary with Rev. and Mrs. Hardie in the sixties, knew them well and loved them ardently. He sympathizes with the bereaved daughter. He can do so as his father has departed this world.

After preaching at 11 a. m. on the 8th day of July, it was discovered that a blood vessel on the lower right side of the face of Pastor Trotter was broken. The doctors took this to be an indication of overwork and ordered him to take immediate and absolute rest. His noble church voted him a vacation for such a time as shall be needed for his recovery. The church will have irregular supplies till Sept. 1st, when Rev. L. A. Moore, now supplying at Columbus, will become supply pastor. Brother Trotter hopes to be able to return by Oct. 1. May God deal tenderly with his servant.

### Good Meeting at Summit.

The seven days' meeting with our Summit church during the 2nd week in July, was a blessed one.

Brother R. H. Tandy, the pastor of the Hazlehurst church, was with us. The gospel of love and salvation which he so earnestly and lovingly preached won our hearts and greatly refreshed our spirits.

Though the rains continued almost daily, yet the congregations were unusually good. Fourteen were added to the church. Five of these by baptism. We thank the Lord and take courage.

I. H. ANDING.

### Braxton and Stonewall.

At Braxton I was with Brother G. W. Riley in a few days' meeting. He really does not need anybody to help him; he is a power in prayer, in singing in preaching, and in running a meeting. Sister Riley was with us a few days. She is a Louisville lady, and knows how to put her hand to every phase of church work.

At old Stonewall, I helped young Brother Buckley, who is a promising young man. He is making his arrangements to go to the Seminary, and I hope the brethren will see that his needs are supplied while he is off at school.

J. H. L.

### True Indeed.

That was a beautiful tribute in last week's Record to the memory of Brother G. C. Johnson and it was all true. I knew Brother Johnson in college, and those who knew him best, loved him most.

Blessings of God rest on his widow and children and other loved ones.

J. H. LANE.

## SUNDAY SCHOOL LESSON.

July 29.

Jesus' Table Talk.

Luke 14:1-14.

**motto Text:** "He that humbleth himself shall be exalted."—Luke 14:11.

Jesus was on his way from beyond the Jordan to Jerusalem. Who invited him to dine with him? (v. 1). What was his rank? (v. 1). He belonged to that party, and was a ruler in the synagogue, or a member of the Jewish Council, called the Sanhedrin. It is intimated in v. 7 that he was a man of social distinction, and in v. 12 that he was wealthy. What did the Pharisees claim for themselves? That they were superior to other men in religion.—(Luke 13:11-12). What did Jesus say of their religion? That it was for outward show and not from an inward principle.—(Matt. 23:23-28). What day of the week was it? (v. 1). The Sabbath was the usual day for entertainments. Feasts were common on that day, but the food was prepared the day before. Why did they witness Jesus so closely? To see how he would keep the Sabbath, and thus show how serious he was. What three foes to religion did Jesus condemn in our lesson? Formalism, pride, selfishness.

## 1. Formalism—vs. 2-6.

What is this part of our lesson about? What to do on the Sabbath. How did Jesus show that mercy is above the mere performance of religious duties? He exposed their wrong ideas by asking a few questions, and by doing what he wanted to teach them as the right. Who stood before Jesus? (v. 2). He may have come in of his own accord, or he may have been brought in as a part of the plot to entrap Jesus. Jesus knew their thoughts and answered not their words, but their state of mind. Who were the lawyers? Teachers and interpreters of the law of Moses. They are called Scribes because they transcribed the law. What question did Jesus ask them and the Pharisees? (v. 3). There could be but one answer. But they "answered nothing, asked nothing, offered nothing, did nothing." They were rude and withheld him in silence. Dunning says: If this had had power to heal the man bloated with dropsy among the guests, they would have allowed him to suffer rather than break the Fourth Commandment, for they prized the Sabbath more than the man. But this would have pulled one of their own oxen out of the pit on the Sabbath for they valued their property above their religion.—(v. 5). What did Jesus teach about formalism and mercy in Matt. 12:7-8? He here as elsewhere put aside a religious law which would prevent doing good to men. To him humanity was the test of religion. How did Jesus show what was right? (v. 4). What effect did his question and deed have on the lawyers and Pharisees? (v. 6). They could make no answer "to these things, neither to his teaching or the miracle. What did Jesus mean by v. 5? That with them, rules were greater than men; but with him, men were far above any property interest.

## 2. Pride—vs. 7-11.

What is the second foe to religion which Jesus noticed? The love of distinction.—(v. 7). What does Luke call this lesson? (v. 7). Why? Because he would have us

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see in it not simply a lesson in etiquette, but also to learn a great principle of the kingdom. What is that principle? (v. 11). Humility is the way to exaltation. When a man humbles himself in love and service of his fellowmen he is exalted in his humility. The way to rise in Christ's kingdom is to sink; the way to ascend is to descend; the way to be chief among men is to be servant of all. (Read Matt. 20:20-28). Why do men wish the best seat in churches and other places now? What lesson in humility did Jesus give his disciples in John 13:12-17? What passion is rebuked in vs. 8 and 9? The love of distinction. What virtue is commended in v. 10? Humility. What is the lesson of v. 11? Yes, the way to sink is to seek to rise by dragging other men down, to appear large by making other men small; and the way to be exalted is to seek to lift others up. Is it right to humble oneself in order that he may be exalted? Much could be said against this spirit in worldly matters, but in religion the desire for exaltation is not wrong since the only way to secure eminence is in the service of others.

## 3. Selfishness—vs. 12-15.

To whom did Jesus in this part of our lesson give a lesson on self-interest through exclusiveness? (v. 12). Repeat verse 12. Is it wrong to entertain friends and kindred at a dining? When is it wrong? When the motive of the host is the anticipation of what it will bring in return—that the invited guests may "bid thee again, and a recompense be made thee."—(v. 12). "To invite friends and brethren," Maclaren says, "is a natural tribute to affection, to invite rich men may be politic, to invite neighbors is but to be ordinarily civil, but the taint of self-interest may run through all such hospitality and mar it all." Repeat v. 13! What is the lesson? Benevolence to the needy is true hospitality. What is the Christian spirit? To give, looking for nothing again. What promise of reward does Jesus give? (v. 14). People who are unselfish and live to help others are truly happy, or blessed, here and now, and they shall be rewarded at the resurrection of the just, they shall be among them and have their character and privileges. Is heaven then to be won by good works? No, indeed. It is a gift, and not wages to be won by a bargain. Repeat Rom. 6:23. A gift cannot be bought or merited. "He that believeth in the Son hath everlasting life."—(John 3:36). But this life is of the Eternal One, which is a present as well as enduring possession and will be perfected in the world of glory, inspires and sustains unselfish love and devotion to the needy and helpless. Who may fulfill this ideal which our Lord taught and illustrated? The rich and poor, the great and small.—(Luke 22:25-27). What must one be to do this? Merciful, humble and unselfish.

## The Perkins Home Letters.

(S. S. Times.)

Fremont, Tuesday Morning.

Dear Mother:

Somehow this next lesson seems to take up a mothers' problem, for I guess about every mother has to study how to teach her children genuine humility. I know that little Martha and the two boys all showed a great desire to have the chief places in the family before they were very old, and

it's been no small struggle to get them to where each one would rather the other would have the best things. Indeed, I know I haven't got them to the point where they'd always prefer to give way, but they nearly always do give way in kindness now, even though I know they sometimes rebel a little in their hearts. Some mothers have said to me they don't think there's much gained where the children do things like that because they ought to, instead of really wanting to do them. Now, mother, here's where your good training comes in. I know Jim and I were taught to always leave the best of everything for the other one where there was a choice. And I remember, too, that for a long time I didn't do it because I really wanted to, but because you said I ought. But after a while, when I got a little bigger, and the meaning of Christ's life broke into my soul, I found it easier to want to yield the best to others because I had gained the habit of doing it.

Even now, though it often costs a struggle. For what's the use of our talking all about the children when it's the grown folks who set the example of struggling for the choice places? A great deal of Christ's life and teachings can just be put down under the one simple word, "unselfishness." And a Christian who is really unselfish is almost as rare as he is badly needed.

And Christ makes it plain that the man who tries to exalt himself will fail; true exaltation is secured best when we stop reaching for it. In every community the man who seeks "not his own, but another's welfare" is the beloved and talked-about man for miles around. Yes, this is a lesson for us grown folks to apply to ourselves as well as to our children.

Since Tom's been made Resident Manager of the Company I have some real daily problems in learning the Christly kind of humility, for I must meet the families of three hundred men under him in this place. I do hope I may learn Christ's way about it.

Your loving daughter,

MARTHA.

## A Great Meeting at Salem Near Shivers.

We began the meeting here the 7th of July. From the beginning people manifested interest, and the spirit of God was with us. Brother Bryan Simmons of Columbia, came Monday and did all the preaching the remainder of the meeting. Surely God's spirit was with him and blessed him. The young people rendered valiant service to the Lord by being prompt to furnish music and by quoting Scripture in prayer meetings.

All things work together for the glory of God and heaven and earth rejoiced because of the salvation of souls.

We had 19 accessions—6 by letter and 13 for baptism. Several others said they trusted the Lord and will unite with other churches. We all agree that we have never attended a better meeting.

All honor and glory to the great God who gave us the gracious blessing.

C. E. BASS.

To-Day is the day to renew your subscription to  
**THE BAPTIST RECORD.**

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## THE HOME.

He serves his country best  
Who lives pure life and doeth righteous  
deed,  
And walks straight paths however others  
stray,  
And leaves his sons as uttermost bequest  
A stainless record which all men may read.  
This is the better way.

No drop but serves the slowly lifting tide;  
No dew but has an errand to some flower;  
No smallest star but sheds some helpful ray,  
And, man by man, each helping all the rest,  
Makes the firm bulwarks of his country's  
power.

There is no better way.

—Susan Coolidge.

It is a great moment in a boy's life when he begins to realize that there are other folks in the world besides himself, says the Baptist Union. That moment might be called the real point of departure from self in his life.

But it must be confessed that many have grown from boyhood to manhood who have not yet been awakened to the great fact that there are others in the world besides themselves. Bound in a spirit of self-seeking, they know nothing of the inspiration that comes with the enlarged vision of other struggling souls.

The most depressing thing in the world is to feel no relationship to another's need.

Life only begins at the point of knowledge that the world needs you, that some lives will go unhelped if your hand is not outstretched to them.

Cain's question as to his responsibility for his brother was as cruel as the blow that killed him.—Journal and Messenger.

## Della's Long, Dreary Day.

"Such a long, dreary day," said Della, putting away her book in despair. "It's too dark to read even close to the window, and I'm tired of everything else. What can I do, mamma?" And the little girl looked very doleful indeed.

"I should think Dolly would like to get up," said Mrs. Doane, pleasantly. "I think this is the third day since she was dressed and played with."

"I want something new," pouted Della. "It's no fun playing with dolls anyway. I wish Helen would come over."

"In this rain? Where is that picture book you were making for auntie to take to the hospital when she goes home? You might finish that today."

"It's too dark to cut out pictures," said Della. "I think it is a mean shame it had to rain today and spoil everything."

The boy cried just then, so mamma had to leave the room and after a few minutes Della went out to the kitchen to watch Nora as she bustled about the big range. "Don't you hate rainy days, Nora?" she asked.

"No, indeed," said the girl promptly. "On rainy days your papa never comes home to dinner, and I have the whole long afternoon to sew for Maggie. I don't mean I'm glad your papa can't come home, but when he doesn't we have a lunch at noon, you know, and your mamma always tells me to do as I please after that."

"Who is Maggie?" inquired Della. "My little sister. She's the nicest little girl you ever saw, and she hasn't got any

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mamma like you have. Aunt Mary keeps her, but I make all her clothes, and it's coming time now for her to start to Sabbath School, so she'll have to have more things. I love rainy days, for they give me time for Maggie. There in that old basket is a dress I'm making for her. You can look at it if you want to, but I can't take my hands out of this bread."

Della looked at the dotted calico in the basket, and then thought of the dear little white frocks her baby sister wore. Only a few minutes before she came to the kitchen, little Grace had soiled her pretty dress, and mamma put on a clean one.

"I guess it keeps you busy, Nora, if your sister is as bad about getting her dresses dirty as Grace."

"Maggie has to wear dark dresses for every day," explained Nora. "This is her best dress I'm making."

Della soon went soberly into the sitting-room to tell mamma that there was a little girl not very far from their house who had not a single white dress. "If I hadn't spent all my money for papa's birthday present I'd buy that poor little girl a dress."

"There are lots of children who must wear rags and have not even a calico frock for best. You may take that pretty white dress, you outgrew last summer for little Maggie, if you will make it over yourself. The goods is fine and new, and there is enough embroidery to trim it nicely."

"Do you think I could do that?" asked Della, with shining eyes. "I'd be so glad to be able to take it out and surprise Nora."

"Of course you can," said Aunt Belle, coming in time to hear the conversation. "I'll cut it out right away. I know Maggie, and a sweet little girl she is, too. Run dear, for the shears and the dress."

Aunt Belle cut and basted and helped, and at lunch she and Della could hardly eat a bite, they were so excited. They hurried back to their sitting room, and their needles fairly flew through the pretty white goods. Della was just sewing some lace on the dainty underwaist when the door flew open and Bessie Ford came in, all out of breath.

"What is the matter, Della?" she asked. "You said as soon as the sun shone you would be down to see me, and here it's been bright and pretty for two whole hours? What in the world are you doing?"

Della explained and soon Bessie was working away with a needle, too. The little dress was soon finished, and a beautiful thing it was, with its dainty ruffles and tucks. Aunt Belle did the hardest parts, but Della and Bessie helped till it was all done, and then they carried it to the kitchen where Nora was just folding away her work to get supper.

"Did you get Maggie's dress finished?" asked Della.

"Not quite," said Nora with a little sigh. "My bread took more time than I thought, so I didn't have long to sew. Poor Maggie will be disappointed at not getting to start to Sabbath School next Sabbath, but I won't have any more time this week."

How will this do for her?" and Della held up the pretty white dress. "Aunt Belle and Bess and I made it for her, and we hope she'll wear it to Sabbath School next Sabbath."

"What do you think Nora did, mamma?" said Della when they were back in the sitting room. "She kissed us both and then

sat down and cried. Wasn't that odd? I don't know whether she liked it very well or not for I never cry when I'm happy."

"I think Nora cried because she was happy, though," said mamma. "She will enjoy seeing little Maggie in the new white dress, but she could not express her happiness in any other way. And now, where has the long, dreary day gone?"

"It was a beautiful day," cried Della. "Every rainy day I'm going to try to make some one happy and see if they are all as nice as this one."

"And so am I," said Bessie.—Hilda Richmond, in The United Presbyterian.

## The Encampment—Final.

Please listen a moment: The B. Y. P. U. Encampment and Bible Conference at Blue Mountain is going to be the greatest treat, socially, intellectually and spiritually, ever offered to our Mississippi Baptists. I feel that it ought to result in a great inspiration and uplift to our Baptist work and Baptist people. It will prove so if we can get the people to come.

If we can just get a few representative people from every church, what a blessing they will carry back to their churches at home.

The time is July 31st to August 9th. It is the leisure time and moon light nights. You can either board at Blue Mountain for the ten days or bring camping outfits and have a joyous outing on the good old camp meeting style.

We have some room yet untaken where you can make your bed and sleep more comfortably than on the old-time tent plan of camping.

Now, won't you go to work and get up a party from your church, and write me about it?

We will find plenty of room for all. Be sure to get a certificate from your railroad agent, so that you may secure the one-third rate returning.

There will be stands on the grounds selling baker's bread, cakes, pies, cold meats and refreshments generally. If you bring your camping outfit, toilet articles, etc., you can get room to sleep in without cost and live on very small expense.

Don't miss this opportunity.

B. G. LOWREY.

We must remind our young friends of another and a higher consideration. It is to be hoped that we aim, not simply to make a living, but to live. A man is more than his calling. The merchant is not a merchant. He is a man, besides, and as much a man when his store is locked as when he smiles behind the counter. He has, indeed, merchant needs and duties; he has also human needs and duties, which are more important. The bookkeeper, the salesman, the mechanic and the farmer, as well as the professional man, are members of society with social and civil responsibilities. Supposing the bread-and-butter question to be settled by an apprenticeship or a short cut to business, what of these parental, social and religious obligations which fall upon all alike? What preparation for them can be got out of this quick trip across lots to pick up the tools of our livelihood?

Better think long before giving up the chance of the fullest training—better not give it up at all.—Raleigh, (N. C.) Times.

## Harris Business University.

### HARRIS BUSINESS COLLEGE ENLARGES SCOPE OF WORK

Faculty to Be Increased, Facilities Enlarged and the Institution Will Take Rank Among the Foremost of the Country.

A business and educational announcement of general state importance is made in today's issue by Harris Business College, one of the foremost institutions of its kind in the country.

The corporation has amended its charter, and in the future will be conducted as a business university instead of a college, and will give thorough courses in the preparatory, intermediate, collegiate and university departments.

The change is of much significance. For some time there has been a strong demand in the South that will give a higher course of instruction than that offered by the ordinary business colleges, and it is for the purpose of filling this demand that the Harris Business College has decided to take the step above outlined.

This is the only business university in the South, and it offers exceptional opportunities for business training, such as can be given by no other institution in this section.

The step just taken, by the way, is in line with the marvelous progress that has been shown by the Harris Business College since its inception. Starting under most modest auspices, it has steadily grown, forging its way to the front under sheer force of merit and ability, until it is now recognized as one of the ablest institutions of its kind in the United States. Hundreds of young men, and many of them country boys, who are now holding high positions in the business world, and many more who are in business on their own account, can testify to the excellence of its training and the thoroughness of the preparation given to students who are about to enter the business world.

There has never been a time since the Harris Business College was launched in Jackson that its students could not obtain situations immediately after receiving their diplomas. Prof. Harris deserves the heartiest congratulations for the success he has achieved, and in launching his institution on a much broader scale his achievements will be even greater than before.

The university will commence operations within a short time under its new plan of work, the faculty will be increased, the facilities greatly enlarged, and it is only a question of a few months until the university is domiciled in a new home of its own, plans for which are now being matured by Prof. Harris.

A Good Meeting at Pittsboro. Pittsboro closed a 12 days' meeting on the 20th inst.

Rev. J. N. Hamilton, a Mississippi College boy, did all the preaching except four sermons by our beloved pastor, J. R. Sumner. Brother Hamilton was sick the most of the time while he was here, but preached the plain gospel of Christ with unusual power. It was manifest from the start that the preacher was well acquainted with

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the Lord and his word also.

A few services were nearly rained out but the Holy Spirit was here in great power and the people came to hear the gospel.

The visible results of the meeting were four baptized and six others confessed Christ.

The meeting was a great spiritual uplift to the community. Brother Hamilton is a young man of great promise and is a fine advertisement for Mississippi College wherever he goes. The church that gets his help will be very fortunate. This church has sent about thirteen members to Calhoun City, to start a new church there on the new railroad. We are in the mission work up here.

We gave to Brother Hamilton \$50 as a token of our appreciation of his work.

Brother Bailey, you are giving us a good paper. God bless you.

A. A. BRUNER.

### Corinth.

Five months ago I was called to the care of the Baptist Chapel in this town. I realized that it was a great field for labor. I tried to put my life into the work. Five weeks ago we began a revival. We got Rev. C. L. Neal of McKenzie, Tenn., to assist in the meeting. He did some powerful preaching. The meeting closed last night with 140 conversions and 124 additions to the church. God has wonderfully blessed our town. Our Sunday School has almost doubled in 6 weeks.

There is a movement on foot now to enlarge our house. Also we expect to organize a church soon.

Pray for us that the work may continue to grow.

Respectfully,

J. A. CARMACK.

### Belzoni.

We closed our meeting here yesterday. It continued 9 days. Visible results, one addition by letter and two by baptism. We expected Brother Solomon of McComb City. But the day the meeting began we learned he could not come.

Within the four and one-half months I have been on the field we have had thirteen additions to the church, and we are expecting others.

L. F. GREGORY.

### Batesville.

I wish to give you a brief account of our great revival meeting here.

I have been associated with Evangelist Geo. C. Cates for the past year, but when he went to Oxford and Water Valley, Miss., I was unable to be with him as I became acting pastor of First Baptist Church at Paducah, Ky., after the death of Pastor J. S. Cheek.

While he, Mr. Cates, was at the above places a committee composed of the pastors of this place, among them the beloved and honored Rev. A. A. Lomax, came to see if they could get Brother Cates to come to Batesville. He was unable to do so, owing to an engagement at Columbia, Tenn., but sent me.

I was assured by him that I would in no wise feel embarrassed among strangers, for Brother Lomax was a big-hearted man and would put his arms about me and love me as a brother. On my arrival, however, I was at once informed that dear old Broth-

er Lomax was dead and lay at his home in his coffin awaiting burial on the following day.

The funeral services were conducted by Brother Price of Jackson, Miss. It was a brief, but appropriate service at the grave, and reference was made to his prayer a few nights before his death—"Oh God, come to Batesville." Well, this prayer has been fully answered. God has come in mighty power and we are all glad. The one shout of praise that constantly goes up in our meetings is "Bless the Lord, O, my soul, and all that is within me, bless his holy name."—Ps. 103. Brother Lomax made out a list of 40 persons whom he wished saved during the meeting. Already about 90 have been brought in. Last night a young man was converted at midnight—when he and one of the workers had remained to pray. Strong men have been converted on the public square at our 6 o'clock street meeting. With the exception of about six all the converts are adults—most of who are strong men.

Sunday afternoon, July 15, we had the Baptist Church nearly full of men only. It was one of the most impressive men's meetings I ever attended, lasting for nearly 2 hours. We will have another men's meeting tonight, Wednesday. The ladies held a prayer service in the M. E. Church at same hour.

It was not my privilege to meet Brother Lomax here, only to see his noble face as he lay in the coffin in the embrace of death. But we shall meet in the Father's house above, and sing His praises for saving grace.

Fraternally,

GORDON W. HILL.

### Bethany.

"Bryan Simmons at old Bethany."

For the past week this consecrated man of God has been presenting to a packed house the "old, old story" of the cross with that simplicity and power that it has been good to be there. The rain would come in torrents every day and yet the congregation would not be diminished.

With a dozen or more accessions to the church and with the whole community very much endeared to Brother Simmons are some of the results of the meeting.

The church took "time by the forelock" and engaged Brother Simmons for a similar meeting a year hence.

C. R. D.

### Minutes Wanted.

The minutes desired are those of the Mississippi Baptist State Convention for the years of 1868, 1872 and 1876. Any person having copies of the above mentioned minutes and who are willing to part with them for a consideration or without, or who are willing to loan them for a brief space of time, will, by sending them at once, confer a favor upon

Yours with great good-will,

J. A. HACKETT,

No. 1220, 18th Ave.

Meridian, Miss.

P. S.—These minutes are greatly needed for historical data and historical and important reasons. They will be returned or paid for, as the lender desires.

In love,

J. A. H.

July 26, 1906.

## THE BAPTIST RECORD.

# HARRIS BUSINESS COLLEGE

## JACKSON, MISSISSIPPI

Has Amended Its Charter, Changing It to a  
**BUSINESS UNIVERSITY**  
IT IS THE ONLY BUSINESS UNIVERSITY OF THE SOUTH.

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It will begin to operate in a short time under its amended Charter and will have the Preparatory, Intermediate, Collegiate and University courses.

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2 Packages make nearly a Gallon. Costs 25 Cents

Stir the contents of one package into a quart of milk and freeze. No cooking or heating, no eggs, sugar or flavoring to add. Everything but the top in package.

RECIPE BOOK FREE. 5 Flavours, 9 packages, enough for a gallon, 35 cts. at all grocers, or by mail if no local dealer. Approved by Pure Food Commissioners. The Genesee Pure Food Co., Le Roy, N. Y.

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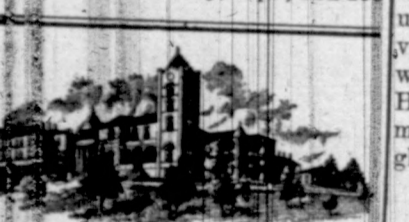
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Next session of eight months opens Oct. 1st. Extensive equipment; able and progressive faculty; wide range of theological study. If you are needed to pay board, write to Mr. J. H. Smith, Treasurer of Students, Fund. For catalogue or other information, write to: E. Y. MULLINS, Pres.

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## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

**Woman's Central Committee:**  
Mrs. E. W. Spencer, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

## The Lord Is My Light.

Ps. 27:1.

Ah! so we shall enter the haven of life,  
Full-sail on the breast of a glorious tide,  
And some shall come to our Golden Home  
Sore battered and spent from an angry sea.  
"For God through ways they have not known  
Will lead his own."  
When the shore is won at last,  
Who will count the billows past?

—KEBLO.

## Report of Vice-President of Central Association.

It would be impossible in the compass of so brief a report to attempt only a bare mention of the work done during the year. I feel that we have much to encourage us in our work. It is indeed gratifying to note that our Association went far beyond the amount apportioned for Home and Foreign Missions. Five generous and well-filled boxes have gone from our Societies to help and make glad the homes of our "substitutes" on the frontier field.

More Societies observe the special week of prayer and make Xmas and self-denial offerings. We are hoping and praying that the near future will bring us into still larger and better service, and that God will bless us with the abiding presence of the Holy Spirit and use his hand maidens for purposes of his own glory.

MRS. A. J. AVEN,  
V.-P. Central Ass'n.

The Woman's Mission Societies of Lebanon Association send greeting to the Sisters of the W. M. U. assembled in Vicksburg, praying the guidance of our Heavenly Father on your deliberations for the advancement of His Kingdom in the earth. We can report with joy that at the close of this Convention year, we have advanced. Reports from societies show self-sacrifice and an awakened interest in the work of the Lord—though we have not come up to the full measure of our blessed privileges, we are not discouraged. We may

have failed in our apportionment, but that is largely due to failure of Societies to report work. May the blessed Saviour open our eyes that we may see the whitened fields—and our ears to hear the cry, that comes from all parts of the earth—"Come and help us"—and the Master's command—"Go."

MRS. E. V. CLARK,  
V.-P. Lebanon Ass'n.

There are only four Societies reporting work regularly in this Association. \$1,786.50 is sent. That represents the money value of our work for this conventional year, for the different causes, that are dear to our hearts.

## Chapel for Colon.

The Home Board recommends to the W. M. U. the ensuing year that special effort be put forth to raise \$3,000 for building a chapel in the city of Colon, Cuba. The city of Colon has 5,600 inhabitants. Two railroads pass through Colon—the limited of Havana, with two trains per day each way, and the Matanzas railroad, with two trains per day. Macadamized roads lead out of the city to adjoining towns, notably, Cardenas, Perico and Banaguines. Fourteen sugar plantations adjoin Colon, lending their portion of importance to this place as a business point. The pastor in charge is Rev. F. J. Paez, a man of sterling worth and beautiful education.

Raymond, Miss., July 12, 1906

Dear Mrs. Woods:

Enclosed please find the extract you want. It may be too late, if so, I am sorry. I have been so busy that I could not attend to it. I hope Miss Heck will soon send out my tract on Colon.

I enjoyed my visit to Vicksburg and was sorry I could not attend all the ladies' meetings. They were fine and I think Mississippi women are quite abreast of the times. They are a noble band of workers.

Yours in the work,  
ALMA RATLIFF GRAY.

## Presentation Address.

Madam President:

As a member of the Ladies' Aid Society of the First Baptist Church of Jackson, it becomes my duty and pleasure in their behalf, to present to you, the President of the Woman's Missionary Union, Auxiliary to the Mississippi Baptist State Convention, this gavel.

TO DRIVE OFF MALARIA AND BUILD UP THE SYSTEM  
Take the Old Standard Grove's Tasteless Chilli Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form. The Quinine drives out the malarial and the Iron builds up the system. Sold by all dealers for 27 years. Price 50c.

## Better Than Spanking.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232 Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

I believe we are indebted to masons for the adoption of the gavel as the insignia of a presiding officer of a body in session. A prominent mason is authority for the statement that "the common gavel is an instrument made use of by operative masons to break off the rough and superfluous parts of stone, the better to fit them for the builders use." May not we as Christians use it as emblematic of the providences of God in our lives, shaping and fitting us the more perfectly for that spiritual building in which we are living stones.

A close examination of this gavel will show that it is composed of two kinds of wood, the head of cypress, known for its durability, and the handle of oak, known for its strength, the two woods having been taken from the old and new church buildings respectively.

As cypress was associated in ancient times with memorial occasions, so in this gavel it is to the donors a fitting symbol of the glory of our former temple, while the oak speaking the language of hospitality and strength is typical of the Christian hospitality and wider sphere of usefulness of the new temple. And so joining the historic past of the church with her present prosperity and glory, we would present to you this gavel as a souvenir of our church. And may the cypress in this gavel be also a memorial of our departed sisters of the Woman's Missionary Union who labored so faithfully in bygone days, and may the oak be prophetic of the new strength that years and increased numbers shall add to our Woman's Missionary Union as we labor together in the bonds of Christian love, endeavoring to encircle the world with the gospel message of "Peace on earth, good will to men."

May this gavel as it calls for silence at our annual meetings ever remind you and those who shall come after you of the love we bear our Union!

MRS. W. F. YARBOROUGH.

## BELLS.

Steel Alloy Church and School Bells. 27 inch 2 Catalogue The C. S. BELL CO., Hillsboro, 2

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Courses for Degrees; also a Commercial Course. Able Faculty. Library, 23,000 volumes; working laboratory; good moral influences; six churches; no bar-rooms. Healthful mountain location. Very moderate expenses. 5th year begins September 12. Catalogue free. Address: J. A. MOREHEAD, President.



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Owned by Baptist State Convention of Virginia.

Select school for girls. 18 students from Mississippi last year representing Jackson, Meridian, Yazoo City, Newton, Clinton, Vicksburg and Hattiesburg. As last year, the Mississippi party will leave on Sept. 17th, chaperoned by Prof. Jones.

Four story brick and stone building, located 1900 ft. above sea level, healthful climate, inspiring view of mountains, city of 18,000, strong courses, able faculty. 113 piano students last year, 26 new pianos. Reasonable rates. For Catalogue write J. T. Henderson, Bristol, Va. Box 114.

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27 Colleges in 15 States. \$300,000.00 Capital. 17 years' success. Endorsed by business men. No vacation; enter any time. Write for catalogue. POSITIONS secured or MONEY REFUNDED. YOU MUST write now, thus: "I desire to know more about your special Home Study Offer made in the published at."

I suppose Mrs. Saunders, Fidelia and myself will certainly go elsewhere for the summer. Mrs. S. especially needs it. She has been so bound up in the life of our baby that she needs to be out in freer life where she will have new scenes and new faces. I am glad to say that we are quite well, however. Brother Roach and Dr. Hayes are not very well. Also Arthur has been quite sick, but is now better. Mrs. H. is thinking of taking him somewhere for the summer.

Do not fail to remember me to the Texas Baptists where you have an opportunity. I also have some interest in the "Tennesseans."

Fidelia and Mrs. Saunders join me in love to you both. \*The cook referred to has been with us 24 years. Yours fraternally, J. R. SAUNDERS.

Here is the substance of a resolution which has just been passed by an influential body of Sunday School people: "Resolved: That each person who joins a church should at that time be assigned to a particular class of work in the Sunday School." But why not? The church believes that the work of religious education belongs not to a few, but to all, and the Church will progress a good deal faster and will feel a good deal more self-respect when she expects her members to do what she believes they ought to do.—The Pilgrim Teacher.

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## SPOTLESS WASHER

is the best machine made. It does most of the work itself. You only have to guide it, and you can do this sitting or standing. Operates in either direction. Made of sheet metal, selected Virginia White Cedar. Stain-light—never comes discolored. Mechanism all enclosed—no danger of hands or feet being caught. Roll bearing—lightest running. Send today to nearest office for full particulars of this remarkable offer and our proposition.

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We are Headquarters in Mississippi for all kinds of good Printing at reasonable prices. We are prepared to do any class of work from a visiting card to a newspaper. We have in the last few months added about \$5,000 to our already large equipment, which gives us a plant equal in quality and quantity to any Printing Office in Mississippi. Get our prices.

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Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.  
I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

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The accommodations afforded vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated summer folder giving a list of these resorts and a brief description of each, a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to

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Black is our standard but we can furnish iron brown and grey. A trial order shipped on request in paste, semi paste, or dry form, or ready for brush with directions and suggestions for use. Ask your dealer for Durbon and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

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### Laurel Second Church.

Our church is about three years old and is composed largely of laboring people.

During the year, from Sept. 1, 1905, to July 15, 1906, we have received into our membership, by baptism twenty-three, and quite a number by letter. The decrease being little if any less than the increase by baptism and letter.

During the year the Ladies' Aid Society has put in carpet, portiere and linoleum costing \$68.06, has given \$5 to missions, and \$5 to Brother Bamber, at the close of our meeting, not to mention the several charities these good women support.

Our Sunday School has done and is doing a fine work, under the able management of Brother W. O. Hedgpath, our worthy superintendent. Good attendance, good interest and good collections are leading features, supplemented by liberal giving to objects fostered by the church.

The church, during the past year has cleared itself of debt—several hundred dollars—has put at least a hundred dollars in money and in labor, on the Home, some twenty-five dollars on the church, bought a horse, raised money to send the pastor to the Southern Baptist Convention and to Baptist State Convention, besides reducing the Convention Board's help by one-third, giving back to the Board over a hundred dollars, and giving seventy-five dollars to Home and Foreign Missions.

We have had a profitable meeting this year, Brother Otto Bamber of Wesson, Miss., doing the preaching; for which we received seventeen conversions, and he received a remembrance of fifty dollars as a reward.

Should all the Baptists living at our doors, with a membership in your town or church, or in some other man's town or church and who are absolutely no good to anybody as they are, come into our membership as they ought

to do, we would have at least twice as many members, and the possibility of raising twice as much money, for all purposes.

Our great need is the enlistment of our forces, in soul-winning and in giving. Stumbling blocks are in the way of both, and on every hand; and just how long it will take to reach the ideal—every member a soul-winner and every member a regular contributor, to every purpose fostered by the church is undeterminable.

The First Church and the Convention Board "have builded better than they knew," for although we have our "ups and downs," there are great possibilities for the Second Church.

In a few weeks, there will be an inflow of people, from every section to find employment in our cotton mill, which will double its capacity about the middle of August. Among these, will be many Baptists, who will live in two or three blocks of our church. Pastors, whose people are coming here, should notify me, that I may be on the watch for them, and catch them as they come.

Brethren pray for the Second Church and its work.

Yours in Christ,

R. D. MAUM.

## TYPEWRITERS FOR HOME USE

Father uses it for business letters; Mother, for social, club and church work; children, for school lessons; one and all, for personal correspondence. It isn't necessary to pay \$100.

We have hundreds of used, shop-worn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use—will answer your purpose as well as though you paid \$100.

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\$14.95—Athens, Ga., and return, on sale various dates.....	\$14.95
Double daily sleepers to Atlanta.	
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Also very attractive vacation rates to this popular resort, including accommodations at the famous Crescent Hotel.	
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\$46.40—New York City and return via Savannah and O. S. S. Company.....	\$46.40
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\$21.30—Omaha, Neb., and return, on sale July 10th., 13th.....	\$21.30
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On sale June 29th, July 2nd. and 3rd., through sleeper every day via Richmond.	

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has brought many a poor woman to the brink of the grave. Do not work too hard at tasks which strain your delicate womanly constitution, such as lifting, carrying, running a sewing machine, etc. Injury from these causes will weaken your whole system and cause dreadful pain and suffering. Take

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for all functional weakness, pains and other disorders peculiar to women. As Mrs. Malinda A. Akers, of Basham, Va., says: "It is a wonderful medicine," and will make you "feel like a new woman." It has helped thousands, when all else had failed. Try it.

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WANTED—Gentleman or lady with good reference, to travel by rail or with a rig, for a firm of \$250,000.00 capital. Salary \$1,072.00 per year and expenses; salary paid weekly and expenses advanced. Address, with stamp, Jos. A. Alexander, Jackson, Miss.

### Mt. Vernon.

This church is located in Holmes county, six miles north of Durant, Miss., Brother David Burney of Ackerman, is the faithful pastor. On the second Sunday in July they began their meeting, the pastor doing the preaching till Monday, from Monday till Friday the writer did the preaching as best he could. The results of the meeting were 17 additions to the church, nine of these for baptism.

The church was in a good condition for a revival, and the Spirit of God was present in every service. There were seven presented themselves for baptism. The church was happy and the cup of the old pastor was filled with joy.

Brother Burney is one of the most faithful pastors in the State and stands now very near at the end of a long and useful life. During his career as pastor he has served forty-three churches, sold and given away hundreds of Bibles and other good books, and has baptized eight hundred or a thousand people. A glorious reward awaits him on the other shore.

May God bless him and his good people at Mt. Vernon.

J. R. NUTT.

Saw it in The Baptist Flag.  
W. H. Coffman, Averb, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms.  
Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

### Study Yourself.

(By R. Mott.)

It is not even necessary to go to the Bible to be a believer in world-wide missions. All I ask is that you study your own heart long enough and who will rise up and say, "do not need Jesus to make life its best?" Think to a conclusion. Where does this land you need Christ, in this favored of all lands under heaven. Must be the need of those living in the realms of outer darkness, with their fearful degradation and sin and shame? I need not elaborate this argument.

### Not Failed.

Success test. "Your Hughes' Tonic having been highly recommended to me, I ordered one dozen bottles, soon sold every bottle and have yet to hear instance of it failing to effect a speedy cure of chill and fever." Sold by Drug-ists—50c. Value \$1.00 bottles.

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We want every man and woman in the United States to know what we are doing. We are curing Cancer, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the Senate and Legislature of Virginia. We guarantee Our Cures.

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Mobile 7:00 a. m.	4:30 p. m.
Beaufort 9:45 a. m.	7:10 p. m.
Hattiesburg 12:10 p. m.	8:25 p. m.
Ellisville 12:40 p. m.	
Laurel 11:30 a. m.	8:45 p. m.
No. 6.	No. 8.
Laurel 11:30 a. m.	6:30 a. m.
Newton 1:50 p. m.	8:00 a. m.
Louisville 4:45 p. m.	11:00 a. m.
Louisville 11:10 a. m.	
Ackerman 11:10 p. m.	
Mathiston 12:58 p. m.	
Houston 2:18 p. m.	
No. 8.	No. 10.
Houston 6:30 a. m.	2:18 p. m.
New Albany 8:45 a. m.	4:40 p. m.
Middleton 11:10 a. m.	7:00 p. m.
Sunday only 11:10 a. m.	Daily except Sunday.
No. 5.	No. 9.
Middleton 6:30 a. m.	1:20 p. m.
New Albany 8:45 a. m.	3:37 p. m.
Houston 10:53 a. m.	6:05 p. m.
Ar. Houston 10:53 a. m.	
Ar. Mathiston 12:12 p. m.	
Ar. Ackerman 1:05 p. m.	
Ar. Louisville 2:00 p. m.	
No. 1.	No. 3.
Lv. Louisville 2:10 p. m.	8:30 a. m.
Ar. New Albany 5:20 p. m.	12:01 a. m.
Ar. Laurel 7:45 p. m.	2:20 p. m.
No. 3.	No. 5.
Lv. Laurel 7:00 a. m.	2:20 p. m.
Lv. Ellisville 1:00 p. m.	
Lv. Hattiesburg 7:20 a. m.	1:15 p. m.
Lv. Beaumont 8:40 a. m.	4:00 p. m.
Ar. Mobile 1:39 a. m.	8:45 p. m.
Daily except Sunday 2:40 p. m.	Sunday only

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"Hattiesburg 8:10 a. m. - 7:05 p. m.  
Ar. Gulfport 11:00 a. m. - 10:00 p. m.

Daily No. 4. Daily No. 6  
Lv. Gulfport 7:30 a. m. - 4:15 p. m.  
Lv. Hattiesburg 10:35 a. m. - 7:25 p. m.  
Ar. Jackson 2:05 p. m. - 10:50 p. m.

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No. 101. No. 102  
6:50 a. m. Lv. Jackson Ar. 7:10 p. m.  
10:47 a. m. Lv. Columbia Lv. 3:05 p. m.  
2:45 p. m. Ar. Gulfport Lv. 11:30 a. m.

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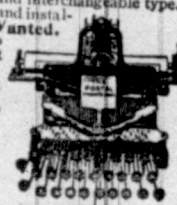
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